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vegetable beauty and destroying it, evolving intelligent animal life, developing that into a self-conscious human race, and then plunging it once more into annihilation.

If this is the creed of science, then we reply to Mr. Lodge that science has much to learn. We had supposed that progress was making toward a view of the world which removed this radical antagonism between science and faith; but Mr. Lodge evidently thinks that not much has been accomplished. Orthodox science is in his judgment materialistic, not theistic. Then here is a case where heresy is commendable, for it alone can lead to the union of physical with religious facts, to a theory of the universe which does justice to human achievements and human aspirations. Surely the gospel of Christ is better than the pessimism of materialistic science. Neither ought it to be permitted that the name of "science" should be the exclusive property of the materialistic school. There is a true science which is not in conflict with a true faith, and the number is happily growing of those who combine the scientific and the religious spirit.

The Old Testament and the Excavations.

Many replies have been made to Professor Friedrich Delitzsch's recent lecture, *Babel und Bibel*, which seemed to do injustice both to the trustworthiness of the Old Testament and to the religious supremacy and originality of the Hebrew people. Delitzsch challenged the Old Testament scholars of Germany to a full acceptance of the information and its consequences which came from modern oriental excavations concerning the influence of Babylonian history, literature, and ideas upon the Bible. Professor Karl Budde, of the University of Marburg, offers a defense of Old Testament scholarship in the *American Journal of Theology* for October, maintaining that the Hebrew nation had no such dependence upon Babylon for their ideas or for their literature as was alleged by the Berlin Assyriologist. Babylonian literature, he says, may swell up into infinity, but it will have nothing to equal our prophets, nor even the historical portions of our oldest sources. Grateful as we, the representatives of Old Testament science, are to the excavations for each new ray of light and for every enlargement of the scope of ancient history, we do not yet feel that the time has come to let our beautiful village be swallowed up over night, so to speak, by the metropolis of Babylon.